

CHRISTIAN SECRETARY.

PUBLISHED BY PHILEMON CANFIELD, UNDER THE PATRONAGE OF THE CONNECTICUT BAPTIST CONVENTION.

"What thou seest, write—and send unto the—churches."

VOL. XIV.—NO. 28.]

HARTFORD, SATURDAY MORNING, JULY 25, 1835.

[WHOLE NO. 704.]

TREASURER'S REPORT.

CONNECTICUT BAPTIST CONVENTION, IN ACCOUNT WITH JEREMIAH BROWN, TREASURER.

FOR FOREIGN MISSIONS.—CR.

By amount published before, \$1,000 06

Stonington Church, by Rev. J. S. Anderson, 4

Jeduthan Burnside, Winstbury, 2 50

Female friend in Colebrook, by Rev. R. Babcock, 50

Church in New Marlborough and Norfolk, by Rev. S. Ambler, 2

Geo. D. James of Amenia, by Dea. Garney, 1 45

Friends in Cornwall, by Rev. Mr. Peck, 3

Dea. John Garney, of Amenia, 50

Calvin E. Root, of Canaan, by E. Bolles, 30

Mrs. Abigail L. Davis, being in full of the \$60, contributed by the ladies of the Centre Presbyterian Church in Hartford, for the support of a native teacher in Burma, 2

A congregational friend in Wallingford, by Rev. Wm. Bentley, 1 25

Mrs. Amesbury, of Killingly, 50

Mrs. Cory, of do, 1 75

Avails of Jewellery sold, which was given to Mrs. Wade, while here, by Rev. G. F. Davis, 23

From several young ladies in the Rev. Mr. Tupper's congregation in Hardwick, Mass., towards the support of a Karen preacher, by the Rev. G. F. Davis, 20

Abby West, of Colebrook, by Rev. A. Bolles, 1

Young Ladies Society for educating Siamese female children, by Miss Cecilia Bolles, 15 53

Avails of a string of gold beads, from a sister in the Baptist church, Waterford, by Rev. F. Darncey, 3 37

From Brooklyn Church, by Rev. Mr. Huntington, contributed at Monthly Concert Prayer, 25

1835—June 9. By balance brought down, 365 95

Dr.

1834—June 13. To amount paid Rev. J. H. Vinton, Missionary to Burma, per rect, 64 42

17. To amount forwarded to H. Lincoln, Esq. Treasurer, Boston, per vote of the Convention, 700

July 22. Cash paid interest on \$100 note, by Hannah Smith, for one year, per Elder Bentley, 6

Do. do. do. including check, 13

Do. do. do. including check, 25

Do. do. do. including check, 40

June 9th. Balance carried to new account, 365 95

Errors Excepted, 1137 15

JEREMIAH BROWN, Treasurer.

DOMESTIC MISSIONS.—CR.

1834. Aug. 28. New Marlborough and Norfolk churches, per Rev. S. Ambler, 2

A female friend in Cornwall, per Rev. Mr. Peck, 50

1835—March. Bozrah Church, per Rev. S. S. Mallery, 11

718 32

1835—June 9. Balance charged to new account, 144 73

Dr.

1834—June 18. To paid postage from H. Pratt, \$ 13

To paid order to Rev. J. H. Baker, Voluntown, 15 50

Wm. McCarthy, for Sharon chh. 25

Rev. Wm. Bentley, 27

Mr. J. Brockett, for North-Haven, 25

Rev. D. Bennett, for Manchester, 12 50

L. Gage, for Ashford 3d, 12 50

Do. for Hampton, do. 20

L. Walker, Jr. Tolland, 12 50

S. S. Nelson, per order, 54 30

Benj. Willard, per order, 24 54

Mr. Atwell, 2d Church, Ashford, 12 50

E. Cushman, for Milford Church, 12 50

C. Tilden, for Missionary services, 15

Rev. S. Higby, for do. 47 13

E. Doty, for do. 33 46

L. Walker, Jun., Tolland, do. 9 50

Benj. Savage, for Middletown, 2d, 12 50

Rev. G. Atwell, for do. do. 12 50

David Bennett, 17 50

Wm. Bentley, Wethersfield church, 25

G. Robins, Avon church, 12 50

G. W. Appleton, Marlborough, 12 50

Seth Higby, 30 3

A. D. Watrous, Berlin Church, 25

H. Ball, for Tarrville Church, 18 6

Paid postage from Rev. John Cookson, enclosing do. P. Canfield, per order of the Secretary, 10 94

Do. order to Rev. E. Doty, per Rev. A. Bolles, 18

Rev. J. Stanton, Killingworth Church, 12 50

D. Munger, for Ashford, 2d, 30

A. Gage, 3d Ashford, 30

Wm. Bowen Andover, 25

S. S. Mallery, Bozrah Church, 25

G. B. Atwell, 2d Middletown, 12 50

J. H. Lindsey, Milford Church, 37 50

S. S. Mallery, Hanover Church, 25

Thomas Huntington, Brooklyn, 25

L. Walker, Jun., Tolland, 25

J. Leonard, Stafford Church, 12 50

William Bentley, 12 50

Chauncey Curtis, 42 96

5863 5

1835—June 9. To balance due J. Brown, brought down, 144 73

Errors Excepted, 144 73

JEREMIAH BROWN, Treasurer.

Hartford, June 9th, 1834.

THE AMERICAN BAPTIST HOME MISSIONARY SOCIETY, IN ACCOUNT WITH JEREMIAH BROWN, TREASURER.—CR.

By amount published before, \$389 13

New-Marlborough and Norfolk, per Rev. S. Am. 1

Waterford church, by Dea. Rogers, 14 6

Isaac H. Alvord, per Rev. D. Wright, 38

Hezekiah Drake, 25 cts. F. North 13 12

Ezra Belden, Waterbury, per P. Canfield, 5

From C. C. Loomis, Baptist church in East Lyme, Comm. per mail, 9

Rev. D. Wright, per A. Gage, 3 92

Cash from Rev. D. Wright, as Agent, per receipt to Rev. John Cookson, 276 14

Rev. Wm. Denison, Saybrook, per Rev. John Cookson, 12

Bristol church and society, per Dea. Welch, 50 64

From the 1st Baptist church and society in Woodstock, the balance to constitute the Rev. N. D. Benedict a life member, 13 68

Ruth Hodges, \$1, a female friend, by W. Litchfield, \$1, 2

By cash received from Dea. Rufus Pickett, Litchfield, 50

By do. from Miss Marinda H. Pickett, Litchfield, 25

717 32

June 9th, 1835. By cash on hand, due the Society, 62

Dr.

1834—June. To paid Rev. Benjamin Willard, per order, \$24 54

Do. Postage from and to C. C. Loomis, 30

Do. do. Rev. John Cookson, 6

Do. Rev. D. Wright's bill for Agency, 96

Cash sent Wm. Colgate, Esq., Treasurer, New York, 500

Postages to and from do. 25

Paid Rev. D. Wright balance of his account, 25

Sent Wm. Colgate, balance on hand, 95 16

June 8th. Paid postage from Dea. Colgate of N. York, 12

To balance carried to new account, Jan. 9. 62

Errors Excepted, \$717 32

JEREMIAH BROWN, Treasurer.

Hartford, June 9, 1835.

DOMESTIC MISSION.

BAPTIST CONVENTION, IN ACCOUNT WITH JOSEPH B. GILBERT, TREASURER.—Dr.

1835—June 9. To balance due J. Brown on last year's account, \$144 73

To paid Wethersfield church order, 12 50

Rev. Wm. Bentley's do. 64 50

Tariffville church do. 8 00

Manchester church do. 12 50

Lisbon church do. 12 50

Rev. Erastus Doty, do. 22

Middletown 3d church do. 12 50

Ashford 2d church do. 12 50

Berlin church do. 25

Avon church do. 12 50

Marlborough do. 7 50

Hadlyme church do. 25 00

Rev. David Wright, do. 13 00

384 73

DOMESTIC MISSION.—Cr.

1835—June 11. By cash of Stratford church members, \$8 00

Thompson church, 7 21

Miss Mary Tourtellott, avails necklace, 5 00

Willington Primary Society, 6 40

Willington church, taken by subscription, 11 52

Woodstock Domestic Miss. Society, 2 92

Rev. Wm. McCarthy, Colebrook, 1 50

Rev. Rufus Babcock, 5 00

Suffield 1st church, 15 00

Bristol church and society, 37 75

Miss Elizabeth Coit, 1 00

New-London church, 18 60

Tariffville church, 9 00

Manchester church, 2 25

Middletown church, 14 14

Lyme 2d church, 12 29

East Lyme 1st church, 6 51

Hartford Young Ladies' Sewing Society, to be equally divided between the church, 17 00

Elizabeth Bredt, by J. W. Dimock, 57

Joseph J. Dimock, per hand do. 57

Hartford Female Domestic Miss. Society, 25 41

Hartford Male do. do. 47 51

Suffield Miss. Society, 47 21

Haddam church, 4 00

Brooklyn church, 8 00

Do. do. disposal of Convention, 15 25

Weston Female Missionary Society, 9 88

Saybrook 2d church and society, 32 00

New-Milford church, 3

do. disposal Convention, 9 88

Miss Rachel Wells, Newington, 4 75

Wallingford church, 4 17

Voluntown church, disposal Convention, 8 07

Southington, ladies in church and society, 7 87

do. church and society, 18

Hamden church, hand Rev. R. Neal, 11 50

Waterford church, hand Dea. Rogers, 2 30

Andover Female Miss. Society, 11 50

North-Haven Church, 2 30

Meriden church, disposal of Convention, 31

Groton 3d church, 3 20

Groton 1st church, 9 50

Winstbury church, 3 69

Manchester church, 3 11

Marlborough Female Primary Society, 6 78

Collection after Sermon before Convention, 17 78

William Bentley, collected, 32 10

Capt. S. Smith, per hand Rev. W. Bentley, 9

Stafford church, 7 72

Canton church, 12 28

Aaron Phelps, 1

Miss Hannah Baker, Mansfield, 112 yds. Braid, 1

Miss Mary Gladding, do. 69 yds. straw Braid, 1

New-Haven Association, per hand Rev. J. Cookson, 13 39

Dea. Anthony Roberts, for the objects of the Convention, being the bequest of Miss Abigail Hamlin, late of Middletown deceased, per hand Rev. J. Cookson, 10

Wethersfield Church, 8

Hartford South Baptist Church, 17

644 40

FOREIGN MISSION.

1835—June 9. By balance in Treasury, \$365 95

10. By Cash Lebanon Church, 18 88

Lebanon Female Primary Society, 17 67

Thompson Church, 11 97

Rev. James Grow, \$3, Mrs. Amesbury, Kil. lingly, \$1 25, 4 25

Friend to Missions, in Hampton, 6

Mrs. Phoebe Hicks, Pomfret, 1

Willington Female Primary Society, 18 30

Do. Church and society, taken by subscription, 24 96

Stonington church, North-East Branch, 5 30

Stonington Borough, 6

Woodstock Foreign Miss. Society, 19 64

Newtown church, 1 50

Benj. W. Pickett, Pomfret Church, 2

Bristol church and society, 12 84

From a small girl in New-London, collected after prayers on Sunday morning in family, 4

Society of small girls in New-London, 6

Miss Elizabeth Coit, New-London, 3 65

Avon Female Missionary Society, translation, 7 87

Selden Minor, Wethersfield, 10

Mansfield Female Primary Society, (2 rings 25 c.) 7 25

Berlin church, \$6 15, 2 ear knobs and rings, 18 c. 6 33

Miss Denings, Newington, 1

Eliza Post, Killingworth, 1

Weston Church, hand Rev. Wm. Denison, 10 50

Do. for printing bible in Burma, 6

Ashford 2d church, 1 29

Danbury Female Miss. Association, 2d church, 20 12

Danbury church, collected concert prayer, 10

Suffield Missionary Society, 2

Ruth Mills, Huntington, 3 13

Norwich Female Missionary Society, 28 13

Norwich church, concert prayer, 19 39

Hartford Female Missionary Society, for supporting Burman child, named Abigail Davis, Brooklyn church, to make out Missionary Box, Boston, 25

Stratfield Female Missionary Society, Mary Sherwood of Stratfield, 30

Do. do. for China Mission, 5

A member of Stratfield Church, 1

Weston Female Miss. Society, 16 87

Saybrook 1st church, in addition to \$12 forwarded Treasurer in March last, 1 29

Saybrook 2d church and society, 25

New-Milford church, 11 62

Middletown 3d church, Westfield society, 25

Waterbury church, 25

Mrs. Sarah Clark, hand Rev. J. Cookson, 6

Avails of a gold chain, 3 55

Of do. hand do., string gold beads, 5

Mrs. Ann Eddy, 5

Mrs. Barts, of Killingly, dec'd, pair ear knobs, 38

Hartford Karen Tract Society, Miss C. Burt, 8 13

Treasurer, Tracts in Burma, 3

Mr. Sherman Woodstock, printing Burman bible, 1

Canton Female Miss. Society, hand Rev. Geo. Phippen, 16 06

New-Haven church, 12

Andover Female Miss. Society, 1 75

Preston Church, 1

From the Religious Intelligencer.
**GLEANINGS FROM THE MISSIONARY
 HERALD FOR JULY.**

We begin with the Journal of Mr. Tracy at Singapore. This city is a free port, of great and increasing trade, on a small island near the southeastern point of the peninsula of Malacca. It belongs to the British government. The population is from 15,000 to 20,000. Here the Board have a large establishment for the manufacture of books, including two presses; founts of type of the Roman, Malay, Arabic, Javanese, Siamese, and Bugis letters; an apparatus for casting type for all these languages, and for book binding. Here Mr. Tracy is distributing books and tracts, and preaching and talking. We have room for only a few passages.

TRACTS IN A BORNEO PROW.

I next went to a large prow with a crew of one hundred men. I took my seat as usual, cross-legged, upon the mat where the captain sits and receives visitors. I was immediately surrounded by outstretched heads, and spoke for a few minutes about the books, and the soul's salvation. I then presented a New Testament to each of the two principal persons on board; and began to distribute tracts, when immediately the circle narrowed, and a score or two of hands were extended for books, and it was with difficulty that I prevented them from being taken from me *en masse*, and when put into the hands of individuals, from being torn from them by others, who had placed their hands upon them at nearly the same instant. As soon as one obtained a tract he retired and made way for others. I was sorry I had not enough to supply the readers, as they will probably sail before I can visit them again, and I shall see most of them no more till the judgment day.

The following scene is from a journal by Mr. Stone, of the Bombay Mission during a tour on the continent. The temple where this conversation was held, is the temple of Pandawa at Kallac. It is a vast excavation in the solid rock of a mountain about a thousand feet above the plain.

PREACHING IN AN IDOL'S TEMPLE.

On leaving the temple I was importuned by the keepers, and especially by the females, who had arrayed themselves beside the passage, to give them money. I asked them why they asked money of me. They said, "We are so very poor, we have nothing to eat." I asked whose service do you perform? They answered, "Pandawa's." Very well said, go to him to pay you for serving him. They replied, "He cannot give us any thing." Why then serve him? I asked. They replied, "What can we do? the Brahmins teach us so to do." But God tells you not to serve these vain gods. I then declared to them the commandments of God against idolatry, etc., what sin is, and what are its consequences, and preached to them the gospel of salvation through Christ. They all listened with profound attention. I told them how they must worship the true God, and repeated over a short prayer. They said it was very good, and they would try to remember it. I told them who I was; from what country I came; and why I left my friends, etc., and came, viz., to tell them how to worship the true God acceptably, and how to be saved. I told them why I would not give them money to support their temple service; but I would give them that which is better—Christian instruction and books. They importuned me no further for money. Having exhorted them to worship the true God whom I had declared unto them, in the manner I had directed, and to read the books which I would send them on my return to the bungalow, I left them. They appeared much interested in what I had told them. In two months from this the annual yatra to this temple takes place, when they said five thousand persons would visit it. I had descended but a small distance from the temple, when I met two men ascending with their offerings of rice, fowls, etc. I asked them where they were going. They replied to the temple of Pandawa, to see the god and to worship. I expostulated with them a few minutes on the absurdity and wickedness of their doing so, and declared to them the true God, and exhorted them to abandon these senseless gods and worship the true God. They listened without cavilling; said my preaching was good; and seemed half inclined to turn back with their offerings; but after demurring a short time I saw them tugging hard to ascend up to the temple.

Extract of a Letter from a lady in Illinois, to a gentleman in Hartford.

SALEM, Ill. July 2, 1835.
 Sir—In accordance with your very kind request I now write a few lines to let you know that I still remain in Salem. At the close of my quarter I found it more difficult to leave than I had anticipated. I found it was easier to part with one family than several, that were anxious I should continue with them, and to whom I had become somewhat attached. Though some other situations seemed more promising, yet I thought perhaps I should not be placed in any, where there was more need of a constant school than in this. I had four weeks vacation which I spent mostly in visiting, and in almost every place I found them very much in want of schools. I feel more and more convinced every day, of the necessity of more schools, more teachers. Is there not some in the vicinity of Hartford, that would be willing to deny themselves for a few years, the society of friends, the scenes of home, &c. in order to promote the cause of education, and the cause of our blessed Redeemer among our western brethren? I felt particularly interested for one place that I passed; it was considerable of a village for the western country, but they had no school; they said they were anxious to have one but could not obtain a teacher. I saw, I should think, nearly twenty children in the streets; and the grocery surrounded with men, as if frequently in this place. One lady had just returned from St. Louis, had taken her daughter in order to leave her in the convent, but on account of its being very sickly had brought her

back, but said she intended to take her to Vincennes to the convent. I felt so much opposed to this manner of proceeding, that although I was a stranger to her, I made free to converse with her upon the subject. Will Protestants ever learn to educate their own children, or will they let Romanism govern our country?

I commenced this quarter on the 22d of June with 25 scholars, and have 30 now. There is some nearly as old as any that were in the school when you was here, just learning to read. The Sabbath school seems to be prospering; there were about fifty attended last Sabbath. I have procured a small library, and am in hopes it will become still more interesting and profitable. We have preaching only once in four weeks, and that rather irregular. My health is somewhat better than it was when you was here, and seems to be still improving. Will you permit me, my brother, to tender to you my grateful thanks for your truly acceptable advice, and for the interest you manifested in my success, and as regarded my doing good: may the Lord amply reward you, and grant that I may be enabled to live devoted to the cause of Him who died and rose again. The paper, you mentioned, would be gratefully received, if it is convenient for you to send it. May I still share an interest in your prayers, that I may be enabled to impart such instruction to those committed to my care, as shall hereafter spring up, and bear fruit to the glory of God: and may I not hope for more advice?

Yours, in Christian affection,
 M. P. R.

Important Measures.—The subjoined remarks of a converted Catholic, are worthy the attention of every Protestant. The individual who made them is a native of Ireland, and was converted to God while a soldier in the British service at Maulmein. While there he wrote a narrative of his conversion, which has been forwarded to the Baptist General Tract Society for publication. He is now in Hamilton Institution, from which place he writes as follows, respecting his narrative:—

"If you find any thing in it that savors of asperity or contempt towards the Roman Catholics, try to remove it without enfeebling the force of the truths and arguments it contains. Those people will never be won to the truth, and her holy ways, by satire or ridicule; and I am very sorry to see so much of this in the late controversial productions in this country. I can at least say that my poor unhappy countrymen will never come to the truth by such measures; for as you will see in that narrative, their tempers are not only naturally, but provincially choleric and susceptible of explosion."

Amer. Bap.

From the Western Methodist.

"ON THE FENCE."

Messrs. Editors: I have heard this phrase used by politicians, to vacillancy, or indecision, and I suppose that to whomsoever it is applicable it argues either want of judgment or want of principle—if the former, he is to be pitied; if the latter, he deserves execration.

But as you stand aloof from questions of political strife, and although not "on the fence," observe a strict neutrality as to party political effect. Perhaps in a moral sense multitudes are "on the fence," or as our old fashioned Bible would term it "halting between two opinions"—or "neither hot or cold"—or trying to "serve God or Mammon"—and such is the divine abhorrence of such vacillating, temporizing, undecided characters, that this strong figurative language is used, "I will spue thee out of my mouth," to show how much he loathes half-hearted Christians, who like Ephraim, have mixed themselves among the people," and are "as a cake not turned"—they are traitors, sailing under false colors—a side for the world, and a side for religion. What a miserable condition, and how fatal will be the effects of such indecision!

HONESTY.

Renunciation of Popery.—A German paper states that at Holzhausen, a small Hessian town, three leagues from Frankfurt, a Catholic rector and 46 of his parishioners, have recently abjured Catholicism, and embraced the Protestant faith. The ceremony, at which the Protestant pastor, Gebhard, presided, took place in the open air, the church being much too small to contain the crowds that flocked together to witness it. —N. Y. Obs.

Present State of Jerusalem.—M. Ponjoulat, in a recent visit to that sacred city, describes its appearance as melancholy and dismal—a mass of dark stone houses, each surmounted with a dome—heaped together like tombs—divided into distinct quarters for Mussulmans, Arabs, Armenians, Greeks, Latins, Jews, &c. &c. The Jews still adore this revered spot. Twenty aged females of this religion arrived there during M. Ponjoulat's sojourn, each over 82, to prepare for themselves a tomb in the valley of Jehosaphat.

LETTER FROM MR. ONCKEN.

The following letter to brother Tubbs, of Philadelphia, will be read, we believe, with much satisfaction by all the friends of the Baptist cause in Germany. —Bap. Tr. Mag.

Hamburg, 25th March, 1835.

My dear bro. Tubbs,—

Are you still among Zion's travellers, or has the race been run, the good fight fought, and the crown won? Your long silence produced these inquiries—the more so, as I have written several times but received no reply. You will therefore greatly oblige me by sending a long epistle by the first vessel, that my spirits may be refreshed, when I hear from a beloved brother, what the good Lord has done for his soul. I trust the Lord has been pleased to heal the wounds which caused your severe affliction, and that it has been greatly blessed to all of you. May the Lord have graciously overruled

the death of our dear sister in bringing spiritual life to any of her dear earthly relatives, till then destitute of that heavenly principle. I hope, dear brother, your own soul is fast ripening for eternity, and the Lord is giving you many foretastes of it, even whilst here below, in order to raise an ardent desire to be with Christ, and thus absent from a frail and sinful body.

To the present moment, I can sing only of mercy—free, sovereign, undeserved mercy,—for though a poor, feeble, unprofitable servant, the Lord has borne with me—his patience has not been exhausted, his love has undergone no change, and by looking into his legacy, I find it never, never shall change, but remain like its author, the same through countless eternity. I can write nothing new in regard to my own experience; and I am glad that it is not in my power to do so; for surely the grace of Christ is such a fathomless deep that it will require eternity itself to know its glory and blessedness in renewing the people of his choice. May this remain ever new and precious to my soul; may it be your and my theme throughout eternity.

Blessed be God, my dear brother, that we have the glorious prospect of meeting one day in that holy and happy place, where sin, our worst foe, cannot enter, and where sorrow cannot burthen our spirits.

My dear wife, children, and myself, are all enjoying good health at present, and we are happy and comfortable. The education of my children I find a difficult task, and it requires such wisdom, zeal, and abated perseverance as can only be given from above. Remember them and me at a throne of grace.

My work is going on, and I have no reason to be discouraged. I am greatly assisted from above whenever I speak in the name of the Lord. I often fear that I shall not be able to proceed, but the Lord graciously removes my fears and chides my unbelief, and always brings me back from my wanderings. If my heart does not deceive me, I think it is engaged in his work; and it is an intolerable burthen to my soul to find that too often I am seeking myself, and not solely his glory, to whom I wish to live, in whom I wish to die.

During the winter, my meetings have been exceedingly well attended, and I trust some have been made to hear the voice of the Son of God. In the little church, we have enjoyed, on the whole, much prosperity—afflictions we have had, to me, especially, exceedingly trying. One of our small number, a female, has been dismissed from our communion, in accordance with the rules laid down by our Lord;—and painful as this severe measure has been, we have reason to thank God that the true character of this unworthy member was made known to us soon, and the peace of the church secured.

My baptism is such a transgression against the prevailing practice of the world, and many even of God's children, that both make me feel their coldness and indignation. The Scriptural observance of baptism cuts deeper into the corrupt state of the anti-scriptural church on the continent, than all the truth which can be brought to bear against it, put together; and hence it is that when the child of God dares to follow his Lord in this holy ordinance, that he cuts asunder the main string of that corrupt system, which for centuries has deluded multitudes and destroyed them forever, under the auspicious name of Christianity.

As an extraordinary sign of the times in Germany, I must not forget to mention that a Professor of Divinity at Iena, (alas, a Socinian) has lately published a book against Infant Baptism, in which he shows that it is opposed to reason, Scripture and history, and strongly recommends a return to adult baptism. I hear, however, that the book has already been proscribed, and that the man is likely to lose his situation; certainly the most powerful weapon this against apostolic baptism, and a plain proof that if there was but one passage of Scripture commanding Infant baptism, such wretched measures would never be resorted to.

There have also during the last winter been several persecutions raised in Prussia and Hesse, against such as dare confess their attachment to the Lord Jesus Christ, by meeting in private houses for prayer, &c. I think the time, in this country, is drawing nearer and nearer, when the faithful witnesses for Christ will be exposed to great and severe persecution; for though there are now a considerable number of ministers and others who are called evangelical, even these, for the most part, are bitterly opposed to the soul and spirit of the Bible—man's utter ruin, guilt, and helplessness, and his recovery by the free and sovereign grace of Christ.

O let us rejoice, dear brother, that by the grace of Christ, we are founded on the rock of ages, and that these distinguishing truths of the Bible are the staff of our souls. My dear wife joins me in presenting our warmest Christian affection to you, dear Mrs. T. and all your dear children; as also to brother Daggs.

Ever yours in Christ.
 J. G. ONCKEN.

From the Am. Baptist.
PREACHERS.

Dear Sir,—

Incidentally taking up a late number of the American Baptist, I noticed a communication headed, "Can a Minister do every thing?"—Glancing my eye over it, and noticing its detail of ministerial labor, I found the picture so drawn as to represent a minister in circumstances of comparative ease; and I felt a desire to see one presented, which should exhibit a contrast to it. I can only drop a hint at this time, on what I know, and what I have seen.

Admitting the fact, that the labor prescribed in the above communication, is sufficient to occupy the time of one man, yet it is doubted whether all that time is judiciously appropriated; and especially that part which assigns two days to the writing of sermons to be read on Lord's days. This is deemed an innovation,

among Baptists. It may be borne with in populous places, but could not be endured in the wilderness. What would such a minister do in the wilderness? Let him look upon his brother, who has been carried on the wave of emigration, to the far west; surrounded with a dense forest, with small means to aid in removing it, and to sustain a dependent family. A rising population scattered over an extensive region, all struggling for a livelihood, and calling for his labors, yet unable to render him the compensation which his services merit. What can he do? What does he do?

On Lord's day morning, he rises with the energies of his body and mind nearly prostrated by the excessive labors of the past week, he reads a chapter, sings a hymn, and commends his family to God, and begins his day's labor.—Follow him through his walk of ten miles, to the spot where he sits down to look for his text, while the people gather around. Here he delivers a discourse, which is listened to with pleasure, by the collected multitude. He then spends a short intermission in conversing with his congregation, preaches to them again, then walks four or five miles, and preaches to another assembly, and arrives at home at bed time. On Monday morning he proceeds to hard labor, which, with the exception of occasional visits to the sick, attending funerals, &c. which he is sometimes called to do, to the distance of 10 or 20 miles, he pursues with cheerfulness till Saturday night. When the Lord's day returns, he attends to a similar routine of labor. It will be readily seen that all the time which a minister so circumstanced, can have for reading and writing, is while others are soothed in the arms of a tired nature's sweet restorer.

But he is most pained, that many of his people who have resided in the most enlightened communities, and been instructed by the most efficient ministers, should now be compelled to sit under the instruction of a minister borne down by so many weights; yet he is often encouraged by their kindness, and by their sympathies. No brother in the ministry who has never lived in a new country, can sympathize with one who does; he cannot enter into his feelings; he does not know his embarrassments. We often see, in our religious periodicals, indiscriminate censures thrown upon ministers, because they do not more fully give themselves to the studies appropriated to their calling; and because they are not more devoted to the ministry. There can be no doubt but that those censures are merited by too many, but it is generally perceivable, that such communications are from the pens of such as cannot sympathize, because they were never tried.

We ask such brethren to enquire, what description of men paved the way before them? Who broke the bush, and cleared the soil and established churches, and sustained them, in the midst of privation, and by severe toil, while they were in the state of feeble infancy? Generally those whom God has taken from the plough, and from the shops, and thrust into the ripening, whitening field, and who have been constrained to engage in the work, with much fear and trembling, without the aid of science, and the discipline of the schools. Some of those are now our most useful and efficient ministers, and yet, perhaps, they have never written a sermon, to read to the congregation.

I have no objections to writing sermons, but a minister who cannot preach an intelligible gospel discourse, with only his Bible before him, is to be pitied for his inefficiency. God calls minute men, in this day of religious enterprise, and no minister can be justified in wasting his energies by an undue confinement to his closet studies. Let him study like Whitefield, while he moves from assembly to assembly, and with seraph zeal, pours forth his restless eloquence upon the listening crowds.—But I can pursue the subject no farther; I have written on the impulse of the moment—should time permit, I may resume it, with more deliberation, and some order.

Yours, &c.

R. POWELL.

REVIVALS.

From the N. Y. Bap. Register.

Newport, July 2, 1835.

Bro. Beebe,—

Will you allow me a little room in your excellent paper to say to the friends of Zion for their encouragement that the Lord is still mighty to save and to redeem. On Wednesday, May 27th, last, a number of brethren and sisters, a branch of the Newport church, and Christian friends, met at Deerfield church, (North Gage,) for the purpose of holding a conference for the relation of experience and reception of members. It was truly a "season of refreshing from the presence of the Lord." Love flowed from heart to heart; and all were ready to say with the poet,

"O how good it is to be blessed,
 And dwell where loving Jesus is."

In short, I can truly say, it was one of the most interesting seasons of the kind I ever witnessed. Seven persons came forward on this occasion, and related their experience, were received, and three afterwards, making the number 10, all of whom I have since planted in the likeness of Christ's death, in the presence of a large and attentive congregation. Backsliders are returning to their Father's house; sinners in Zion are amazed, and fearfulness has surprised the hypocrite. This is the Lord's doing, and to him be all the glory.

A. F. ROCKWELL.

From the Bap. Tract Magazine.

REVIVAL.

From brother James Du Pre, of South Carolina.

"I am happy to inform you that a gracious work for some time has been in progress in Charleston. Since the first of April, our bro.

Manly has baptized 20 souls, and I understand that 30 more were to be buried with their Lord on the first Sunday in this month, the regular season in that church. The work has not been confined to our denomination—others have shared in its blessed influence; and what is truly gratifying, at least to my mind, the majority of the converts are in the morning of life. O how pleasing to see the young devoting themselves to the service of God, and when the children of pious parents are brought in, does it not prove the value of early religious instruction? And may it not become a question for the serious consideration of ministers of the gospel, whether this interesting class of the congregation is not too much neglected by them? I have thought that an occasional sermon, plain and affectionate, delivered especially to the children, would be attended with good. I wish to pursue this plan towards the children of my respective congregations, and I would recommend it to all pastors of churches.

There is also considerable excitement in Cheraw and Columbia, in this State. At the former place, 50 persons have recently united themselves to the churches there. Religion in Sumpter is at a low ebb. There are but four Baptist preachers in the whole district, and three times as many churches; so you may judge how badly our churches are supplied.—We want more laborers in this part of the Lord's vineyard. Since the suspension of the Institution, the neighborhood has had no preaching but what I have given it. I sincerely hope that the next year will find the Institution in permanent operation.

"Do consider me a subscriber to the Tract Magazine. I love the Tract cause, and I have resolved in my own mind, as I have recently been ordained, to devote at least half the money I may get for marrying people, to the Tract Society."

Geneva, July 2, 1835.

Dear bro. Beebe,—

I have just returned from the dedication of the new, large, and substantial brick meeting house of the Baptist church and society in Penn Yan, the county seat of Yates Co. Sermon by Eld. Sears, as also the dedicatory prayer.—The season was an interesting one. In Geneva, the prospects are rather brightening; baptized three Sabbath before last.

JOHN SEARS.

Truxton, July 2, 1835.

Dear bro. Beebe,—

We feel it a duty we owe the public, to inform them, through the medium of your paper, that the Lord hath made rich and glorious displays of his grace in the salvation of souls, in this place. Since the present year commenced, 78 have united with the church by being buried with Christ by baptism. Several have connected themselves with other denominations, but I am not informed the precise number.—Not unto us, not unto us, but unto thy name, O God, will we give glory, for thy mercy and thy truth's sake."

THOS. FURRINGTON.

Floyd, July 6, 1835.

Bro. Beebe,—

The Baptist church of Christ in Floyd, N. Y., desire to inform their brethren abroad that the spirit of God has wrought a good work in its vicinity, within a few months past. Thirteen joyful subjects of grace have been added to its numbers by baptism, this season. The church, in the mean time, being without a settled pastor, are therefore praying that God, in his providence, will send them an under-shepherd, to minister to them the word of eternal life.

By order of the church,
 CHESTER CLARK, Church Clerk.

Darien.—The Second Baptist Church in Darien, are now enjoying a precious revival of religion. A number have been recently converted to God. Four were baptized yesterday, upon profession of their faith in the Lord Jesus. The church is small, but well united, and appears truly grateful for this gracious visitation of their Lord.

H. CONGER.

For the Secretary.

CHOICE SAYINGS OF HENRY.

BY DELTA.

(Continued.)

315. Great men have their winter home and their summer home; but they that are at home with God, have both in him.

316. Those are real and great blessings to their generation, who are instrumental to unite those that have been at variance.

317. Those who are united in the love and blessing of God, ought, for that reason, to be united to each other in charity.

318. It becomes those who have communion with the same God, through the same Mediator, to keep up an amicable correspondence with each other.

319. When we are in the way of our duty, we may trust God with our credit and with our safety.

320. The higher any are lifted up in means and mercies, the heavier will their doom be if they abuse them.

321. Great laughter commonly end in a sigh; they that make the world their chief joy, cannot rejoice evermore. Carnal joy is a noisy thing; but the noise of it will soon be at an end, and the end of it is heaviness.

JERUSALEM.—The Northern Bee of St. Petersburg has the following extract of a letter from Jerusalem, addressed to the Archbishop of Moscow.

"We have pleasing intelligence to convey to you, my beloved brother. Ibrahim Paşa has given us leave to repair the damage done to our holy church by the late terrible earthquake, and has ordered the window of the Church of the Resurrection to be reopened, which had been walled up since the time of the Egyptian Sultan Saladin, being a period of 648 years. By the increased light thus obtained, the sanctuaries of Christ's tomb will be increased in sublimity."

CHRISTIAN SECRETARY.

HARTFORD, JULY 25, 1835.

PURE WINE FOR COMMUNION.

We have never entertained a doubt that the friends of temperance and of God, who for two or three years past have been talking, writing, and publishing so largely upon this subject, have done it under the influence of pure motives; sincerely believing that they were rendering service to religion and the cause of total abstinence. During the same time, we have never felt a doubt, that the whole would result in disaster to the cause which it was intended to promote.

With respect also to the importation of wine accompanied with certificates that it was free from alcohol, but one opinion has ever had place in our mind, and that has been as it now is, that the whole scheme, from first to last, was the offspring of avarice in importers; who, to further their gainful designs, artfully prevailed themselves of the ignorance of pious and well-meaning men, when impelled by a zeal too great to be impeded by suspicion of dishonesty in others, or suspended in its action by devoting time to the investigation of facts. Hence the avidity with which certificates and recommendations have been sought by importers, and given by clergymen and others, of several denominations.

If asked why this opinion has hitherto been suppressed? our answer is, we have thought it possible that we might have formed an erroneous opinion, and by publishing it, the cause of temperance might be retarded; a consequence every way undesirable. If the facts stated by Dr. Lee, Mr. Joy, and Mr. Wright, in the extract below, from their addresses at the late meeting of the N. York State Temperance Society, (and which are taken from the N. Y. Evangelist) are truly represented, our worst suspicions are realized; for the fraud of those who had been employed to forward pure wine to this country for communion service, stands confessed. By their acknowledgment, they have destroyed confidence in their certificates, and those who have aided in spreading the deception, have unintentionally brought about an evil instead of a benefit.

It is hoped that no more will be heard about wine in which there is no alcohol; and that no array of names of clergymen of different churches will again give currency to such a delusion: unless they are prepared to certify from their own knowledge, that the wine of which they speak was boiled down when new from the press, as N. England people sometimes make what they call boiled cider.

Very much might be said on this subject, but the reader is now desired to read for himself, what follows, as above referred to.

Mr. Wright, of Boston, said,—

Champagne was now made extensively out of cider, by extracting its color, adding a little sugar, and impregnating it with carbonic acid gas. A friend of his had sold a receipt for this very purpose, for \$100, out of which a fortune had been realized during the last two years. An extensive manufactory of Champagne now existed in N. Jersey, where the baskets, labels, corks, brands, every thing was imitated, so as to pass with the best judges for genuine Sillery.

As to the pure juice of the grape, advertised for churches, he had reason to know that, by correct analysis, it contained a quantity of alcohol equivalent to 33 per cent. of the strongest French brandy. He believed that it was, as advertised, the pure juice of the grape, but common people were laboring under the mistaken impression, that it contained little or no alcohol. This error he thought ought to be corrected, as it had an important bearing on the question, whether pure wine was innocent, when used as a beverage. Now the strongest pure wine contains 40 to 50 per cent. of proof spirit. As for himself, he had long believed, from extensive observation, that pure wines, could they be had, would be more injurious than the same amount of alcohol contained in them, diluted with an equal quantity of water. This was owing to the fact, that they contained large quantities of malic and tartaric acids, extractive matter, and various salts, &c., which caused gout, rheumatism, indigestion, and congestions of various organs.

The sweet wines always contained an extra portion of alcohol, as they could not be kept from running into the acetous fermentation, without such reinforcement. Fluids containing sugar required a proportion of saccharine matter, equal to 7, 37-100 lbs. to the gallon, or a specific gravity of 1.100. Thus it is a matter of demonstration, founded on this chemical fact, that all sweet wines must be reinforced, in order to their preservation. They, therefore, generally contain a larger amount of alcohol than the dry wines.

In answer to the question, whether unf fermented wines can be procured, Dr. Lee observed that the sweet wines from the Grecian archipelago, were imported into N. York in the form of a syrup, procured by boiling the fresh expressed juice of the grape to that degree of consistency necessary to their preservation, diluted with water. This is the form in which wines are now used to a great extent in the East. Indeed, from representations made by late travellers, it would seem to be almost the only mode in which the fruit of the vine was now used there. In this form it did not contain a particle of alcohol, and thus he believed to be the *truth or must*, described in the Scriptures as a blessing. If those who strenuously insist on having alcoholic, fermented wine, in the celebration of the sacrament, would be consistent, they should insist upon unleavened bread, which he had never heard claimed to be essential. Until this was done, he could see but little reason for the peculiar sensitiveness manifested in some quarters, lest intoxicating, fermented, and fermented wine, should be banished from the ordinance. It was, however, his opinion, that as the word wine is not employed in any account of the institution of the eucharist, but the term, "fruit of the vine," there could be little, if any doubt, that must, or unf fermented wine, was then used.

Mr. Joy wished to know of Dr. Lee if the wines sold by certain gentlemen in N. York, (Pomeroy & Co.) to the purity of which certain gentlemen of the clergy had been pleased to give their signatures to the public, were pure and genuine, as they purported to be?

Dr. Lee replied, that he presumed the testimony of the certificate was true—and yet these wines did contain alcohol. See Dr. L's remarks above.

Mr. Joy went on to state a fact in relation to himself. He went to N. York to purchase wines for the use of churches. Called upon the wine merchants—drank a little of the "pure" wine, to try it, and designed to purchase a considerable quantity. But before the bargain was concluded, he began to feel the effects of the wine he had tasted so sensibly, that he exceedingly distrusted its purity; so much so, that he resolved to take no more than five gallons, by way of experiment. It was shipped, and arrived in safety to the landing. But some drunken fellow, who assisted in taking the wine to the store, broke the demijohn—and that was the last of his dealing in wine. He thought it was high time that good people who supposed they were drinking the pure juice of the grape, should be undeceived. Reverend gentlemen, who had testified that wines were pure when they contained alcohol,

should take back their signatures—and let us go home and disabuse the community.

Dr. Lee, in answer to a question from some one—testified that the pure wine spoken of contained just the alcohol produced by fermentation, and that alone. But even this quantity of alcohol was quite too much.

Mr. Wright said that Sullivan and Barbour, of Boston, had imported wine for the communion table; but on examination they had found that it contained alcohol. They had been deceived in the purchase, and wrote to the individuals of whom they had purchased, to get an explanation. They wrote back that it was impossible to import pure wine without alcohol mixed with it to preserve it. True, they had declared that they had put no brandy into the wine which had been sent them—but yet they would be honest with them—although they had put no brandy into the wine—yet they would acknowledge they had put in such a quantity of brandy into the cask as was deemed necessary to preserve the wine—and then the wine was poured in upon the brandy—so that it was literally true that no brandy had been put into the wine.

Dr. Lee, in answer to a question, again testified that wine could be imported without alcohol in it. It could be imported thus from Greece.

A FRIEND objected to discussing this question of wines for the churches. It was a question that did not belong to this body, and should be left for the churches to discuss and manage as they please, and was consequently out of order.

WOODEN NUTMEGS, HORN-GUN FLINTS, BASS WOOD CUCUMBER SEEDS, and other notions of reputed Yankee origin, STAND BACK,—and make room for a fact as "said to be" reported by Mr. Wright, of Boston, at the meeting of the New-York State Temperance Society at Buffalo, on the 9th of July, and published in the N. Y. Evangelist.

If the facts practised upon the custom-house as reported, by which it was made the agent of a Yankee, to sell his poison production at a high price, and hand the money over to him, does not eclipse all previous tricks charged upon New Englanders,—what will? Read—under-stand—decide.

Mr. Wright is reported to have made the following remarks:

The only factory of which I have any knowledge is that in New Market Street, kept by Messrs. Frayer & Bates, who manufacture large quantities. There is not probably a drop of the juice of the grape in the wines manufactured in Boston and New-York, they being composed of cider, molasses, brandy, sugar of lead, gum arabic, &c. The port wines are made from the light red wines, in which an astringent bark is put to give a peculiar flavor. Extract of logwood to make a deeper red color—brandy and honey to give more body. The white wine is made from cider and other materials, and in order to carry out the deception, the casks are marked to imitate those of the Custom House, as follows. You are probably aware that the name of the vessel in which the wine is imported, and the master of the vessel, the date, &c. is marked on the cask thus:—

Susan Copeland, The manufacturers in order to successfully deceive and yet evade the law, employ a man to put his own name on the casks in the following manner:

Superior, Answering the name of the vessel, Windsor, sel. quality of wine, and name of A. Wine, the laborer. Boston, own name on the casks in the following manner: May, 1834.

It is said that some of this or similar wine was shipped to a southern port without certificates, and that information was, on purpose, lodged at the Custom House that it was smuggled; it was seized and sold at auction by the Collector. The belief that it was imported wine was general, and it brought a high price. They then brought forward their proof that it was American wine, and received the proceeds of the sale. They showed that the "Superior" was the quality of the wine, "Windsor" their foreman, "A. Wine" meant American wine,—that nobody need be deceived, and that a seizure might not take place,—Boston the place of manufacture, and May, 1834, the date.—How much of this wine is manufactured in Boston I am not able to say—it must be large, as the quantity required to supply all the Temperance stores that sell it must be very great.

The Baptist Manual, a selection from the series of publications of the Baptist General Tract Society, designed for the use of families; and as an exposition of the distinguishing sentiments of the denomination. "Let there be light." 18 mo. pp. 196. Philadelphia, published at the Tract Depository, 1835.

This is the work about which our readers have already heard much. To circulate it in the West is the object for which subscriptions are called for, payable in annual instalments of \$10, for five years, and the wish is, to raise \$5,000 per ann. for the purpose. We are glad to see the work out of the press, and no less pleased with the character of the matter it contains. Moreover, the style in which it is executed, is eminently fitted to the furtherance of its objects, and adapted to family use, being substantially bound in leather. We hope very many will soon add their names to the list of subscribers published in the Secretary, and thus aid in scattering light and truth where they are most needed.

CONTENTS.—The Great Question Answered,—The Grace of God and a Holy Life,—The Practical Influence of Faith,—The Scripture Guide to Baptism, by R. Fingilly,—Practical Uses of Baptism,—Terms of Communion,—Duty of Believers to profess Religion,—Discipline of the Primitive Churches,—Duty of Church Members to each other,—Duty of Church Members to their Pastors,—Ministerial Gifts to be sought out and encouraged,—Dialogue on Missions,—History of the Herman Mission,—The Vineyard, a Parable,—Booth on Close Communion,—On Bigotry,—Duty of giving Christian Instruction to Children,—The Christian Stewardship,—Summary View of Baptist Churches and Associations.

The Fourth Annual Address of the Connecticut Peace Society. Delivered at the first Baptist Church, Hartford, during the session of the Legislature, May, 10, 1835. By Rev. R. H. Neale. "They shall not hurt nor destroy in all my holy mountain." &c.—Isaiah xi. 9. Hartford: Published by William Watson, for the Connecticut Peace Society. 1835.

This excellent address will no doubt afford pleasure and profit to those who are disposed to possess themselves of it and read it. It is hoped it will be extensively circulated.

MR. ONCKEN'S LETTER.—Every observing Baptist reader will be pained at some of the recitals of coldness and disrespect shown him by Pedobaptists; and the general opposition and hatred manifested in Germany to the ordinances of Jesus Christ. At the same time, we rejoice to hear from him the happy state of his own mind, and the truly Christian fortitude with which he is enabled to prosecute his arduous ministerial and other labors.

SHALL IT BE? Shall what be? Shall the com-

munion of the Lord's supper be abolished, and the Temperance cause ruined at a single blow? Is there any danger of such a catastrophe? We think there is; for the attempt to abolish the use of wine and substitute some other liquid in the Lord's supper, if successful, is equal to abolishing the ordinance altogether, as some understand the Bible. And if the present attempt to induce the churches to use molasses and water, tamarind-water, clear water, or any thing else but wine, is persevered in, so sure as man exists, there will not only be a sore war amongst Protestants, but such divisions as will overthrow the fair fabric thus far reared by temperance efforts. It was our intention to have sounded the alarm to Baptist churches in our last, but want of time forbade; and the thing was more willingly deferred, because the N. Y. Baptist Register contained an excellent article upon the subject, which was inserted on our first page.

We are not able to say who first started the (crazy) project; but it has been written about, and talked about, for two years or more; and the result thus far seems to be, that some churches are said to have departed from the ordinance by adopting a substitute for wine, and members of other churches have so far reduced themselves to Roman Catholics, as to take the bread and refuse the wine.

If any inquire for the occasion of such a gross violation of the ordinance, it can only be said, that because enough wine would make a man drunk, therefore wine must be banished from the Eucharist. It is asked, by what arguments this unhallowed innovation is supported, the inquirer is referred to a very lengthy discussion on the subject, by Professor Stewart, of Andover Seminary, in which, Hebrew words and phrases are learnedly analyzed; and also to other writings and speeches, more than would fill volumes. The whole subject, so far as we have seen, is treated precisely as others have treated the mode of baptism. The Eucharist is belittled as to the elements necessary to be used. The use of wine by the Saviour is said to be accidental, and of no more consequence to the validity of the ordinance, than the accident that the first celebration occurred in an upper room, &c.

To the eye of historical observation, and an observer of human nature, it is no more than might be expected from the quarter in which it originated. When men deliberately depart from the plain and acknowledged meaning of the Bible in one ordinance, in both subject and mode, and for years persuade themselves to believe what is not revealed, and to disbelieve what is revealed; and when unable longer to withstand the word of God, they declare it non-essential, no matter how, one thing is as good as another thing, one way as good as another way—that modes are nothing—quantities nothing—subjects various,—qualifications uncertain, &c. It is not to be wondered at if the same men are left to trifle with the other ordinance in the same way. It is only the result of habitual trifling with the force and obligation of plain common sense injunctions of the Word of God.

If these remarks are thought too plain, our apology is, the importance which attaches to the subject. It would be quite enough if only the integrity of a Christian ordinance were involved; but we are also fully persuaded of the impending cessation of the progress of united temperance efforts, which will inevitably follow the proposed subversion of the Lord's Supper. And as Baptists understand the commands of the Bible, they cannot esteem the introduction of a new and unnamed element, as any other than a subversion of the ordinance.

A number of articles intended for this week are omitted to make room for the Treasurer's Reports of the Convention, &c.

A. B., on a question of Ministerial Duty, is received. It is more than doubtful whether its publication would subserve the interests of man, however proper it might be for its original design; i. e., for a Minister's meeting.—By the way; whenever brethren forward essays prepared for such occasions, it is necessary to inform us whether the sentiments advanced were approved by the meeting; otherwise we may, through ignorance, give publicity to sentiments which were not adopted, and by these means sow the seeds of discord.

On Sunday, the 19th inst. Julius Chapin, aged 17, son of Mr. Marcus Chapin, of Chicopee, was drowned in Connecticut River, at that place. He, with others, went in to bathe, and going beyond his depth, could not be extricated.

Powder Mill blown up.—Another explosion of the Powder Mill at Canton, took place on the 14th inst. by which an amiable and interesting young man by name of Obed Rowson, aged 20, was suddenly and awfully launched into eternity. On such occasions with what force should the words of our Lord come home to the soul. "Therefore be ye also ready." Funeral services took place on the afternoon of the 16th.

Comm.

Melancholy Casualty and loss of lives.—On the night of the 13th, the schooner Crescent, from Passamaquoddy, laden with plaster and bound for Albany, being then in Block Island-channel, was run down by the brig Baltic, and sunk in a few minutes. There were thirteen people on board, seven of whom went down with the schooner and were lost.

Wonderful Escape.—During a severe storm of thunder and lightning, which occurred on Monday evening, the horses of the Eastern Mail Stage, on the way to Portland, started at a flash of lightning, and three of them leaped a fence, and together with the stage, passengers, and driver, were precipitated down a rocky precipice 25 or 30 feet. Not a person or horse was injured.

DESTRUCTIVE STORM.—On the 13th inst. in the afternoon, the bridge at Schaghticoke was entirely unroofed by a gale of wind, and the materials of which it was composed were scattered over the village to a long distance. The bridge is more than 400 feet long, and remains passable. Damage between one and two thousand dollars. Buildings in the village were but little injured, and no personal injury was sustained.

INTERESTING TRIAL.—During the session of the Circuit Court for Davidson County, which adjourned a few days since, a case was tried of more than usual interest to the public. It was that of Meeks against Phillips, for the value of a Slave who had been killed by Phillips whilst in the employment of Meeks, as his overseer. The following abstract of the evidence was furnished us by a disinterested member of the bar who was not engaged as counsel on either side of the cause.

"It appeared in evidence, that the negro had disobeyed Phillips' orders, in going away one night without his permission, for which, in accordance with his duty, he undertook to chastise him. The boy proved somewhat refractory, and probably offered resistance,

To POSTMASTERS.—The Post Master who has got a bundle of 29 papers from this office, put in on the 10th inst., is requested to forward the bundle as directed, to Jonathan Weston, Esq. P. M. Willington, Ct.

N. B. Willington is 24 miles from Hartford.

General Intelligence.

Foreign.

SPAIN.—The civil contest in Spain has assumed a more interesting appearance than it had previously worn; and Don Carlos represented as making serious head way against the forces of the queen. Upon this, application was made to Great Britain and France, under the famous quadruple alliance as it is called, to interfere, and protect the interests of the existing government. It is understood that both those powers declined a formal interference; but in Great Britain, the Government adopted a course of nearly equal importance—they authorized the enlistment of men, and the shipment of arms and other warlike materials, for the Queen's service, and measures of a similar character. It is said, were about to be prosecuted in France. Men were alleged to be enrolling in that country, and in Belgium, to join the Queen's standard, and oppose the Pretender. The arrival of these forces, under officers of talents and experience, will in all probability change the state of things, and drive Don Carlos and his forces out of the kingdom.—N. Y. Da. Adv.

Domestic News.

The cars on the Lowell railroad now run four times a day, each way, and perform the distance, including stops, in about an hour and a half. There must have been from 15 to 18 hundred persons carried over the road on Saturday.

James G. Percival and Charles U. Shepard, Esqrs. of New Haven, have been appointed by the Governor, the Committee to make a geological survey of Connecticut, under certain resolutions of the last General Assembly, making an appropriation for this purpose.

Most of the gold mines in Virginia are, it is said, abandoned, after many hundreds of thousands of dollars of unprofitable expenditure.

Signor Papanti, of Boston, is appointed professor of dancing at West Point. We did not know that Terpsichore was on the Army Roll.

The Albany Evening Journal says that counterfeit half dollar pieces have made their appearance in that city, and were particularly abundant on board the steam boats.

SILK.—At the Valentine Factory in Providence, the power loom has been successfully applied to the manufacture of silk. Mr. Gay, the inventor of the improvements in silk manufactory, which promise to make the growth and manufacture of silk the great business of New England, has applied for a patent for the application. The first attempt to manufacture silk with the power loom was made by Mr. Gay more than a year ago, but it was at that time imperfectly tested. It is now satisfactorily ascertained that the loom will work as well on silk as upon cotton, and that, with experience in the management of it, it will probably turn off as great a number of yards of the former fabric as it does of the latter.

TEXAS.—The government of Mexico have passed a decree forbidding individual States to dispose of their wild lands for purposes of colonization. Also authorizing the general government of Mexico to purchase from the state of Coahuila and Texas, at the stipulated price, the 400 lots which said state pretends to be compelled to sell. The Mexican government begins to be jealous of foreign influence within her own territory. She is right. As surely as emigration from the U. States to Coahuila and Texas is permitted to go on unobstructed, so surely will that state, in the course of a few years, declare itself independent; and having achieved its independence, will perhaps petition to be received into the American Union.—N. Y. Jour. of Com.

PUBLIC MEETING.—A number of southern gentlemen now in New York, have given notice of a public meeting to be held July 2d., to take into consideration the alarming subject now being agitated—the doctrines disseminated and the measures adopted by some of their fellow citizens of the non-slave-holding States, avowing a solemn determination to effect an immediate and unconditional emancipation of the South. "We invoke this meeting," say the gentlemen, "not to exasperate—not to increase the alarming excitement now prevalent, but we do it to disabuse our eyes of gross misrepresentations—to heal up dissension—to allay sectional prejudices—to reinvigorate the tie that binds us together in one common family, and to avert the alarming consequences which must inevitably follow any attempt, by the people of the non-slave holding States, to interfere with the slave population of the South."

Shocking Loss of Life.—Capture of Slave Ships.—On the 23d of Jan. the Sloop, Don Jose Frenese, Spanish slave, was taken by his Britannic Majesty's pack et Deterus, on the 18th Dec. with 407 slaves; 79 have since died. On the 24th, the Atravide, a Portuguese slave, was taken by his majesty's brig Lynx, on the 29th Dec. with 494 slaves; 11 have since died. On the 28th, the Formidable, a Spanish slave, was taken, after a severe contest, by his majesty's corvette Buzzard, with 712 slaves, 296 killed by lightning. &c. 416 have since been brought into port.

New and important Discovery.—A short time since, Mr. Montague, of Haverstraw, or some person connected with his family, in passing over a rough portion of his farm, broke off accidentally from the edge of a projecting rock, a piece about a foot square, which he observed was somewhat different in appearance from the ordinary stone, and his curiosity being somewhat excited, he was induced to carry it home with him, and subsequently submit it to the inspection of a stone cutter; to the great surprise of all and the especial gratification and joy of the owner of the property on which it was found, it turned out to be a rare and beautiful specimen of the Verd Antique Marble, admitting of a beautiful polish, as we can testify from a specimen which we saw on Saturday morning. Its strongest tints are green, beautifully variegated with blue, purple and white veins, the colors very brilliant. Since the above piece was found, a careful examination of the rock from which it was broken has satisfied all concerned that it extends through a high hill, and is likely to be inexhaustible. This discovery cannot fail to be highly advantageous to this city, as the quarry is situated but two miles from the North River, and a thirty miles from New York. We understand that Mr. Montague has refused fifty thousand dollars for the quarry in its present state. What is not a little remarkable about this discovery is, that it was not made before; the property had been in the family nearly 200 years, and this valuable property all the time lying useless within a quarter of a mile of the dwelling house.

From the Nashville (Tenn.) Banner, July 1.

INTERESTING TRIAL.—During the session of the Circuit Court for Davidson County, which adjourned a few days since, a case was tried of more than usual interest to the public. It was that of Meeks against Phillips, for the value of a Slave who had been killed by Phillips whilst in the employment of Meeks, as his overseer. The following abstract of the evidence was furnished us by a disinterested member of the bar who was not engaged as counsel on either side of the cause.

"It appeared in evidence, that the negro had disobeyed Phillips' orders, in going away one night without his permission, for which, in accordance with his duty, he undertook to chastise him. The boy proved somewhat refractory, and probably offered resistance,

though there was no direct evidence of the fact.—From Phillips' admissions, which must be taken for as well as against him, it seems he had a scuffle with the boy, during which the boy inflicted a blow upon him, which produced great pain. Phillips, with assistance, finally subdued and tied him. While endeavoring to swing him to the limb of a tree, he resisted by pulling back—whereupon Phillips, who is a large and strong man, gave him several severe blows upon the head with the butt of a loaded horsewhip. Having tied him to the limb the rope gave way, and the boy fell to the ground, when Phillips gave him several violent kicks in the side, and again swung him to the tree, called for a cow-hide, which was accordingly brought, and the chastisement was commenced anew.

The suffering wretch implored for mercy in vain.—Phillips would whip him awhile, then rest, only to renew the strokes and wreak his vengeance, for he repeatedly avowed his intention of whipping him to death, saying he had as good a negro to put in his room, or remunerate his master for the loss of him.—The sufferer writhing under the stinging tortures of the lash, continued to implore for mercy, while those who were present interposed and pleaded too in his behalf, but there was no relenting arm, until life was nearly extinct, and feeling had taken its departure.—He was cut loose, bleeding and weak, overcome with extreme exhaustion and debility, and died in a few minutes after."

It was not the contest between the parties for the value of the slave, which gave to this cause the interest which induces us to call the public attention to it. No man, who witnessed the trial, cared whether Mr. Meek or Mr. Phillips should have a few hundred dollars more or less; but every one present had his feelings of humanity outraged to hear detailed the shocking barbarities inflicted by a man of coarse and brutal disposition, when his passions were once aroused by a small delinquency on the part of an ignorant, helpless, unprotected, fellow creature. Slaves in this country are very inadequately protected by law. The force of public opinion is the principal check upon the passion and tyranny of the whites towards them; for, although our law makes their wanton destruction illegal, yet, as these laws must be executed by white men, in the capacity of judges and jurors, and as no black can give evidence against a white man, they are, legally, a poor, helpless and unprotected class of people; and when we consider them in a moral point of view, as without education, without the stimulus of public opinion, without the incentive of character, pride or ambition, without any important interest in the result of their own labor and exertions, we shall be brought to the conclusion that it is strange they are no worse, and they are entitled to the utmost forbearance and compassion from their owners, and to all the protection from oppression and outrage, which humane and enlightened public opinion can give them.

In the case referred to, the jury, of course, found for the plaintiff; and Mr. Phillips was caused to congratulate himself that he escaped with the payment of a small sum of money, instead of being arraigned as a criminal at the bar of his country.

MARRIED.

In Collinsville, on the 4th inst. by Rev. George Plippen, Mr. Bradford Macy, merchant, to Miss Sarah Alderman, both of Collinsville. In the Baptist meeting house, in Bristol, on the 12th inst. by the same, Rev. Oresman Allen, to Miss Adeline Julia Humphrey, both of Bristol. In Avon, on the 15th inst. by the same, Mr. Henry F. Barber, to Miss Fanny Jane Oxford, both of Avon. In Colebrook, Conn. April 12th, 1835, by the Rev. D. Cook, of Willimantic, Mr. Oliver Cook, of Arlington, Vt. to Miss Thankful Y. Cook, of Colechester. In Becket, Mass. by Rev. John Wilder, Mr. Horace D. Doolittle, of New Lebanon, N. Y. to Miss Sarah A. Wadsworth, of the former place.

DIED.

In this town, Mr. Jared Welles, aged 30. In Humphreysville, on the 17th inst. Mrs. Louisa Sweetland, widow of Mr. Isaac Sweetland, late of Hartford, aged 70. At Bristol, on the 28th ult., Mrs. Ann Sperry, aged 27, wife of Mr. Horatio N. Sperry. At Willington, at the residence of her mother, Mrs. Mary S. Grover, aged 25, wife of Mr. Daniel Grover, of Ellington. In Manchester, Mr. Solomon W. Olcott, aged 41 years. In Stafford, very suddenly, July 11, Hon. Robert Fairchild, aged 60 years. In Beverly, (Mass.) Hon. William Thorndike, late President of the Senate of Massachusetts, aged 40. At the Walnut Hills, on Monday evening, July 7th, after a protracted illness, Mrs. Harriet, wife of the Rev. Dr. Beecher. To those acquainted with this lady, it is hardly necessary to say, that she met death with calm and dignified composure. The religion which she had inculcated by the persuasive influence of her precepts and example, she found fully adequate to sustain her spirit in the dark valley. On Wednesday morning, her body was consigned to the grave.—The presence of a large assembly bore testimony to the affection, which the deceased had secured, during her short residence in the west.—Cincinnati Jour.

NOTICES.

Polemic Society.

THE Society will meet on Monday evening next, at the house of Mr. T. H. Seymour, (Arch street,) at a quarter before 8 o'clock, precisely. Hartford, July 25, 1835.

THE next monthly meeting of the HARTFORD COUNTY TEMPERANCE SOCIETY will be held in Rocky Hill, on the 4th Tuesday in July. The Delegates will meet at 10 o'clock, A. M. Public services at 2 o'clock, P. M. D. HEMENWAY, Sec'y.

NEW SCHOOL.

MR. ELIJAH KNOX has opened a School in the commodious room directly over the store of Porter, Lord & Co., two doors east of the Post Office. The experience and attention of Mr. Knox will ensure faithfulness and ability in the education of children. To all who may favor him with their patronage. Hartford, July 25, 1835. 3w28

New Books,

Just received, and for sale by

CANFIELD & ROBINS.

The Moniks, 2 vols. Matthias Marba, by Rev. A. Reed. Influence, by the author of Miriam. Wilberforce's Practical View, with an Essay, by Wilson. A Remedy for Wandering Thoughts, by Rev. Rich. and Steele, M. A. Religion and Eternal Life, by A. G. Hike. Calvin and Luther's Sermons. Hartford, July 29.

NOTICE.

THE Court of Probate for the District of Suffolk has limited and allowed six months from the publication hereof, for the creditors of the estate of LEONARD J. KING, late of Suffolk, deceased (represented insolvent), to exhibit their claims to the subscribers duly appointed commissioners thereon. And we hereby give notice that we will attend to receive and examine said claims at the late dwelling house of said deceased in Suffolk, on the first Thursday in September next, and second Wednesday of January, 1836, at 1 o'clock, P. M. on each of said days.

ABIAH REMINGTON, Comm'rs. HORACE HEDDON, Suffolk, July 8th, 1835. 3w26

POETRY.

For the Christian Secretary.

SOCIAL PRAYER.

There is a group—a faithful few
Who love to meet, who love to pray,
And oh! delightful 'tis to view
Them putting earthly cares away,
When the last beams of golden day
Are stretched along the azure sky,
Their thoughts from earth are called away,
To converse with the Deity.

When clouds are black and storms are nigh,
When biting frosts their ardor chill,
To you retreat they quickly fly,
And soon the troubled waves are still.
'Tis in the place for social prayer,
That darkness flies, that light is found,
God by his Spirit meets them there,
And scatters blessings all around.

There the bright beams of heaven illumine
The clouded mind—the sky is clear,
There blessings shed a rich perfume,
And make the place exceeding dear;
There the blest dews of heav'n distil,
And leave the richest fragrance there,
Where languid, drooping souls are fill'd,
Joys which alone the faithful share.

Who would not prize this rich repast?
Who would forget this blest retreat?
There the bright beams of heav'n are cast,
The place where kindred spirits meet!
Who that would feel his heaven begun,
Whilst sojourning below the skies,
Would these delightful circles shun?
The converts humble prayer despise?

JUSTITIA.

Hartford, July, 1835.

FROM OUR CORRESPONDENT
AT PARIS.

Parisian Happiness—Foundling Hospitals—Mortality amongst the Foundlings—Wretchedness of the survivors—their increase—Expense and danger to the government—Infanticide—Connection among Crimes—The Morgue.

It would be easy to prove from the history of this city, as from that of the inhabitants of any other city on earth, that the laws of God, whether contained in the gospel or not, are never to be disregarded with impunity. A people may continue in sin, and be what the world calls prosperous. But prosperity does not consist in an army of soldiers of half a million, in the perfection of naked statuary and paintings, in the success of stupendous schemes of internal improvement, worked by degraded laborers. A people may continue in sin, and be what the superficial judgment of the world calls happy. But happiness does not consist in apish gaiety, in unmingled sensuality, in disgusting egotism. Can a man of sense look on this population as a happy one? Can he see any evidence, from existing things, to predicate the progressive perfectibility of society? I will proceed directly to facts, and though the detail may be disgusting, it may be a salutary drug, as it presents the results of crime unattended with any fascinations.

During the last 20 years, as is well known, the number of illegitimate births has been one third of the whole number. In 1817, 23,000 births, and 8,400 illegitimate. The last year, out of 29,000 births, only 19,000 were legitimate. And where are these unfortunate beings reared? In the answer to this question is contained another melancholy proof of the wages of vice, in the misery brought upon the children.

In every large town, is an immense hospital for their reception. In Paris, there are 23,000 supported at this present time, either in the Foundling Hospital, or by private individuals, at the expense of the institution. If an individual has a child to dispose of—the fruit of crime—or that he is unwilling to nourish, and that he would get rid of secretly, without taking away its life, every facility is afforded. In front of the hospital is a sliding door, large enough to admit an infant, and that any one can open from without. With the utmost quietness and freedom, at any hour of the day or night, one may deposit within the door, the helpless and unconscious infant, ring the bell, and depart. Immediately a nun (who are the chief guardians of the children,) comes, and carries the infant to be arranged with the thousands of others, and take its wretched chance with them of maintaining life.

It is found that out of every thousand received, about 122 only arrive to the age of 12 years. If events conspire to give life till after 12 years, all the boys whom it is possible thus to dispose of, are consigned to the navy. Otherwise, they are made to work on a farm, and at 21 are free. Precious freedom! They can only tell of the unfortunate condition in which the laws, the usages, and the feelings of the majority place them. A thousand things seem to conspire to cut them off from all privileges of society, except that of crime and vagabondism. Their number, as a portion of the grown population, is becoming fearfully great, for those who value existing institutions. In 1800, there were 29,000; in 1820, 102,000; in 1831, 122,000, who were supported at an expense of 12,000,000 francs; (those of Paris, last year, for 1,500,000 francs) a sum double what, till within a few years, was expended for popular education. Such a heavy and increasing burden is this tax upon some of the departments, that calculations show that in a few years, the whole of their revenue would be employed to maintain this population.

Government and people are beginning to see the evil of Foundling Hospitals, and no doubt they would be glad to retrace their steps, were they not hedged around with so many difficulties. They seem to be direct bounties to encourage improvidence, want of parental affection, and licentiousness. It was hoped they

would check infanticide, a vice never singularly common here; but the increase of the number of children born dead, where the number of the births is the same or less, is progressive. In 1819, 1,352; in 1832, 1,709 were born dead. For the sake of the money that is given for the support of a child, mothers often send their own children to the hospital, and then come offering to take the child to bring up. Another singular fact, illustrating the truth so well appreciated in our country, that all education is incomplete without religion, is that in Low Bretagne, one of the most ignorant and degraded provinces of France, foundlings are more rare than any where else. But with this and other similar facts before them, I have seldom seen a writer who did not devise all sorts of remedies except that of religion.

The haters of the institution of marriage imagine that in their scheme of perfect society, harmony, quiet, and virtue, would always exist. But what new check have they discovered against the violence of human passions? How would they preserve themselves against those who become adulterers under existing institutions? Do they thus sin from their enthusiastic desire to destroy marriage, or to gratify untamed desires? The "Messenger" of last week, says, "Still again to-day, two more cases of those accused of adultery before the tribunal of the police. Indeed, this kind of delinquency multiplies itself in an extraordinary manner. There is not a week passes that the court is not called upon to judge two or three cases. It is remarkable, that almost every case is accompanied with some other flagrant crime." Did the abhorrence of marriage prompt the crime? Is there peace and tranquility in families, where so few can be found where there is not one or more lost to chastity?

The necessities of this great city demand a building to receive those who are found dead in the streets and in the river, and there to expose their bodies, that they may, if possible, be recognized. The Morgue is open all day—and every passer by, men, women, and children, rush in, to gaze on the disfigured, naked corpses. I have never entered there without seeing from one to four bodies of men or women laid upon the tables. The event is so common, that no Journal thinks of noticing the finding of a body, unless in peculiar circumstances. The larger proportion have probably destroyed their own life. Is the public mind in the road of progressive improvement?

There would hardly be an end to the details that prove not simply the want of virtue, nor even the superabundance of what we call vice, but those which prove the existence of physical and mental misery. I have, however, told you enough to give you a glimpse into the corruption and pollution, and its consequences. But the forms of vice here are so disgusting, that it would be painful and improper to attempt to write more distinctly or more particularly.

From the New-York Mirror.
CLIMATE OF FLORENCE.

BY T. S. FAY.

A parting glance at the Florentine weather; climates, like people, have their unfavorable moods and aspects, and the finest tempers and most amiable dispositions are not free from moments when you had better leave them to themselves. We found as you have already heard, the winter of Florence most unexceptionably disagreeable, as regards the weather, that we ever experienced, but, from February to June, I dare scarcely trust myself to speak of it.

It was the temperature and beauty of Elysium. Day after day, week after week, month after month, the same glowing arch of stainless azure, emerald and gold. The sun went down each balmy and motionless evening with a depth and a glory, that bathed the towers, domes and house tops in an ocean of mellow radiance, and transformed the muddy Arno into a stream of flowing amber. Nature, animate and inanimate, responds to this wondrous enchantment of the air and sky. Vegetation bursts up from the rich soil, and overflows in its irrepressible abundance upon sterility and itself. The old walls and broken ruins, the rocks and bridges, the tiled roofs, and abandoned cathedrals, the stone door tops and window-sills, and the massy eaves and buttresses all over the town and country are green with moss, vines and flowers, or stained with rich colors like the hues of a prism. The birds are warbling in their branches by thousands, and about the eaves and top of our old building the temple-haunting martlets—that 'guest of summer'—are all day wheeling and chasing each other down the air with screams of joy.

But the human portion of heaven's creatures, appear most grateful of all. The shopkeepers are all day and half the night at their doors, or before them, windows lie open from week to week, the nobility receive each other's calls and compliments in the balmy air, amid enormous roses and vines that defy the winter and the beggars, those happy fellows, who know not the want of a roof, but lounge about all day and night with nothing to do, repose in the genial and scented air with a carelessness of tomorrow, not unworthy the lilies that neither toil nor spin.

As the summer advanced, however, the scene changed, and by eleven in the morning all things are drowned in a sea of fiercely glaring, scorching light. The peasants stop behind a wall to wipe their flowing foreheads. The pedestrian is seen shrinking along a sheltering street, with an umbrella to guard even his aching eyes, and, when rashness calls you forth into the street, your foot is burnt, if it is accidentally extended over the edge of a shadow.

Heavy curtains hide and protect the race of man from an awful world of light and heat that reminds them of the vicinity of a comet. You cannot surmise during these periods of general conflagration the luxury of these Florentine palaces and their courts. You go into them as you fancy a fish, caught and detained in the air a few moments, would get back into the water. Their immense walls and arches of solid stone,

their own height, and that of the surrounding houses; their screened and curtained windows; the polished marble floors; and fountains gushed and bubbling, and cooling you with their very sound, all render them the most appropriate residences in the climate. When that stupendous globe of unquenchable fire has exhausted his scorching beams for the day; and lie huge and threatening, but tired and at rest upon the western mountains; the thousand captive people come forth with joy; prince and peasant; duke and beggar, swarming out of their lordly apartments, and burnt arches and heated dens, from beneath porticoes, and out of wet, narrow lanes upon the pavements, slowly cooling in the grateful shade, and in their lively pleasure and universal abandonment of home, they resemble a city just relieved from the siege of some terrible enemy, and pouring forth to congratulate themselves upon his discomfiture or retreat.

KIDNAPPING.

The following fact I had from the steward of the steamboat Kentuckian, on board of which the transaction occurred.

On their last trip to New Orleans, about three weeks since, two men came on board in the night, at the mouth of the Tennessee, bringing with them a very intelligent looking colored woman with three small children. They stated that she belonged to them as a slave. The next day the steward noticed that the woman seemed desirous of speaking with him, and although closely watched by her keepers, she at length found an opportunity of telling him that she was free, and had been kidnapped. The particulars of this transaction, which she afterwards related to him more fully were as follows:—

Her name was Lydia Howard. She had been a slave to the father of these two men. A short time before his death, he had emancipated her, and her three children, and had given them 'free papers.'

Before their father was buried, these two sons came to Lydia and told her that she must get ready to go with them the next day. Suspecting something wrong, she secreted her free papers in her hair; took her money and buried \$10 of it at the head of the grave of one of her children, and sewed the remaining five into the hem of her frock. The next day, as soon as the funeral was over, they commenced their search for her 'papers.' Not finding them, and suspecting she had them about her person, they took her into the woods, stripped off her clothing and searched every seam, ripping the dress whenever it was necessary. The \$5 they found and took from her. They then searched her hair, but the 'papers' were secreted in such a way as to escape their notice. Being satisfied that she had the 'papers' somewhere in her possession, they kept the woman in the woods three days, using every means in their power to wring from her the confession where they were. The particulars of this scene are shocking, and as Lydia related them, cannot be described on paper. Two miscreants in the form of gentlemen, wronging a defenceless, naked woman! far away from help, with an infant in her arms—her two other children, one 5, the other 3, clinging to her and screaming for protection—her bosom quaking with continual fear lest their frantic caresses, or the rougher handling of her tormentors, might discover the concealed papers. Some things connected with this search cannot be told. She begged them, if they had no pity on her, to spare her, for the sake of her children. Still she endured and contrived to retain the precious treasure, upon which she hung all her earthly hopes. Worn out at length with the search, they carried her to the river and at 10 o'clock at night, the steamboat coming along, took passage for New Orleans.

The next day suspecting she had communicated something to the steward, they took her into one of the large berths on deck, and again searched her. Here the steward saw them.—He drew aside the curtain and saw the woman without a rag of clothing, endeavoring in vain to hide her nakedness. The men had her clothes, and were again searching their seams. They cursed him for his intrusion, told him the woman was their slave, and that it was none of his business what they were doing with her.—But again she eluded their vigilance—watching her opportunity she drew the paper from her hair, slipped it down by her side and thrust it into a barrel of meal which stood near the berth. The movement was not noticed, and of course her clothes and person were afterwards searched in vain. They then swore at her and threatened if she ever told any one that she was free, they would cut her throat, or in some way would certainly be the death of her. Soon after, while getting food for her children, she told the steward what she had done. He requested her to bring the papers to him; but being closely watched, she told him, she did not dare do it. He then went out and rolled the barrel into the cook room and the papers were secured. Here Lydia's trouble ended. The papers were shown to Capt. Buckner, and it was soon known to crew and passengers, that the two men were kidnappers. Their embarrassment was immense, as they had but a few hours before, offered the woman for sale, and had refused \$900, offered by a gentleman on board from Vicksburg. The captain, however, soon relieved them. They were called upon for their passage money, made to pay \$50 for the woman's passage down and back, and then set ashore in a Mississippi canebrake. The rescued family were returned to the place where they were taken on board, and a conveyance procured for them to their friends, accompanied by such information as will secure their future safety.

Since writing the above, Capt. Buckner has assured me, that these are the facts in regard to this transaction so far as they came under his notice, and he cheerfully gave me permission to use his name in corroboration of them, either in public or private. The statements of his steward he said might be relied upon. He further told me, that Lydia was so grateful for what he had done for her, that when about to leave the boat, she came and told him

that if he would let her children be free, she would bind herself to be his servant during the rest of her life. 'You have saved me said she from endless bondage and I have nothing else to pay thee.' J. W. A. Cincinnati Jour.

Hope and Memory.—A little babe lay in the cradle, and Hope came and kissed it. When the nurse gave it a cake, Hope promised another to-morrow; and when its young sister brought a flower, over which it clapped its wings and crowed, Hope told of brighter ones which it would gather for itself.

The babe grew to a child, and another friend came and kissed it. Her name was Memory. She said, "Look behind thee, and tell me what thou seest." The child answered, "I see a little book." And Memory said, "I will teach thee how to get honey from thy book, that will be sweet to thee when thou art old."

The child became a youth. Once when he went to his bed, Hope and Memory stood by the pillow. Hope sang a melodious song, and said, "Follow me, and every morning thou shalt awake with a smile, as sweet as the pretty lay I sung thee."

But Memory said, "Hope, is there any need that we should contend? He shall be mine as well as thine; and we shall be to him as sisters all his life long."

So he kissed Hope and Memory, as he was beloved of them both. When he slept peacefully, they sat silently by his side, weaving rainbow tissues into dreams. When he woke they came, with the lark, to bid him good morning, and he gave a hand to each.

He became a man. Every day Hope guided him to his labor, and every night he supped with Memory at the table of Knowledge.

But at length Age found him, and turned his temples gray. To his eye the world seemed altered. Memory sat by his elbow-chair, like an old and tried friend. He looked at her seriously, and said, "Hast thou not lost something that I entrusted with thee?"

And she answered, "I fear so; for the lock of my casket is worn. Sometimes I am weary and sleepy, and Time purloins my key. But the gems that thou didst give me when life was new,—I can account for all,—see how bright they are."

While they thus sadly conversed, Hope put forth a wing that she had not worn, folded under her garment, and tried its strength in a heavenward flight.

The old man laid down to die, and when his soul went forth from the body, the angels took it. And Memory walked with it through the open gate of heaven. But hope lay down at its threshold, and gently expired, as a rose giveth out its last odors.

Her parting sigh was like the music of a seraph's harp. She breathed it into a glorious form and said:

"Immortal Happiness! I bring thee a soul that I have led through the world. It is now thine; Jesus hath redeemed it."

Mrs. Sigourney.

The Dreams of Children.—Children dream almost from their birth; and if we may judge from what, on many occasions, they seem to endure during sleep, we must suppose that the visions which haunt their young minds are often of a frightful kind. Children, from many causes, are more apt to have dreams of terror than adults. In the first place, they are peculiarly subject to various diseases, such as teething, convulsions, and bowel complaints, those fertile sources of mental terror in sleep; and, in the second place, their minds are exceedingly susceptible of dread in all its forms, and prone to be acted upon by it, whatever shape it assumes. Many of the dreams experienced at this early period leave an indelible impression on the mind. They are remembered in after years with feelings of pain; and blending with the more delightful reminiscences of childhood, demonstrate that this era, which we are apt to consider one unvaried scene of sunshine and happiness, had, as well as future life, its shadows of melancholy, and was not untinged with hues of sorrow and care. The sleep of infancy, therefore, is far from being the ideal state of felicity which is commonly supposed. It is haunted with its own terrors, even more than that of adults; and, if many of the visions which people it are equally delightful, there can be little doubt that it is also tortured by dreams of a more painful character than often fall to the share of after life.—Mackintosh's Philosophy of Sleep.

Ferocity of Native Africans.—In Gurley's life or Ashmun, we find the following shocking instance of the bloody manner in which victims are obtained for loading the slave ships which still hover on this coast:—

"The following incident (said Mr. Ashmun, in writing to the Board of Managers of the Colonization Society) I relate, not for its singularity, for similar events take place, perhaps every month in the year; but it has fallen under my own observation, and I vouch for its authenticity.—King Boatwain, our most powerful supporter and steady friend among the natives, (so he has universally shown himself) received a quantity of goods in trade for which he stipulated to pay young slaves. He makes it a point of honor to be punctual in his engagements.—The time was at hand when he expected the return of the slave. He had not the slaves.—Looking round on the peaceable tribes about him for his victims, he singled out the Queahs, a small agricultural and trading people of the most inoffensive character. His warriors were skillfully distributed through the different hamlets, and making a simultaneous assault on the sleeping occupants, in the dead of night accomplished without difficulty or resistance, the annihilation (with the exception of a few towns) of the whole tribe. Every adult man and woman was murdered; every hut fired; very young children generally shared the fate of their parents. The boys and girls alone were reserved to pay the Frenchman."

"I WANT A HEATHEN BOX."

Some six months ago a Sabbath School was established in one of the most unpromising sections of —. There was not a pious person in the neighbourhood. The school commenced with seven scholars, and now numbers about fifty. The superintendent and his eleven teachers belong in another part of the city. A few Sabbaths since, as the superintendent was going to his school, a girl of six years came out of a house and said to him—"Mr. —, I want a heathen box!" The superintendent stopped and looked at her, wondering what she could mean. At length he said—"What is it you wish?" "I want a heathen box!" she said, "I think it would be a good plan to have one in the school, so that the children can carry a cent to school every Sabbath to put in to buy Bibles to send to the heathen; here is one cent I want to put in." Mr. —, now understood that she meant a contribution box, and he was greatly affected, for he never thought of the plan before; and indeed it is not strange that he had not, considering the great poverty and moral degradation of the families from which his scholars principally came. After a moment's reflection, he told her that a heathen box should be prepared for the next Sabbath.

The little girl and two other children, with whom she had talked on the subject, as they went to the school on the same Sabbath of the conversation, took their cents which were laid aside to be put into the box when it was made. At the close of the school, the superintendent informed the scholars of the little girl's request, and told them that he should get a heathen box made for the next Sabbath, so that every child, who wished, could bring a cent and put into it to buy Bibles for the heathen. The interest that kindled in the countenances of these children, showed that the plan was one in which they would engage with the most hearty pleasure.

The next Sabbath came; the heathen box was prepared, and the children brought forward their little offerings. O, who can describe the mingled emotions of astonishment and joy, experienced by the superintendent and teachers of this school, when, remembering all the circumstances of these children, they found the result of their first contribution to be forty-one cents! Considering the circumstances, it is believed that the liberality of this contribution has seldom been surpassed in the history of modern benevolence. The Sabbath after this memorable contribution, (if we mistake not,) we loaned the superintendent an image of the idol Gueesh, which we have recently received from a dear missionary brother in Bombay. He carried it to his school and exhibited it to the children. During this exhibition, a little boy whose sympathies appear to have been excited in behalf of those who worship such senseless idols, and, with all the simplicity of a child, and from the overflows of his heart, "I think we better put in two cents now." Remarks surely are unnecessary.—Sabbath School Va.

The Last Journey.—Michaud, in his description of an Egyptian funeral procession, which he met on his way to the cemetery of Rosetta, says: "The procession we saw pass, stopped before certain houses, and sometimes receded a few steps. I was told that the dead stopped thus before the door of their friends, to bid them a last farewell, and before those of their enemies, to effect a reconciliation before they parted forever."

THE SULKY GIRL.

Mr. Robert Raikes visited the parents and children of his schools, at their own houses.—He called on a poor woman one day, and found a very refractory girl crying and fretting. Her mother complained that correction was of no avail, obstinacy marked her conduct, and it was very bad. After asking the parents leave, he began to talk seriously to the girl, and concluded by telling her that, as the first step towards amendment, she must kneel down and ask her mother's pardon. The girl continued sulky. "Well, then," says he, if you have no regard for yourself, I have much regard for you. You will be ruined and lost if you do not begin to be a good girl; and if you will not humble yourself, I must humble myself, and make a beginning for you." With that he knelt down on the ground before the child's mother, and put his hands together with all the solemnity of a juvenile offender, "Pray forgive," &c. No sooner did the stubborn girl see him on his knees, on her account, than her pride was overcome at once, and tenderness followed. She burst into tears and immediately falling on her knees, earnestly entreated forgiveness. Afterwards, she never occasioned her mother any trouble.—S. S. Jour.

WANT OF SCHOOLS.

There are now in the valley of the Mississippi, nearly one million of children destitute of elementary instruction. From public documents, the following facts have been ascertained. Absolute correctness is not pretended. In Tennessee, are about 160,000 children who have no means of education. In Kentucky are 147,000 children, and only 30,000 reported to have been in school in 1830, leaving 100,000 destitute of instruction. A report of the Legislature of Missouri, makes the number of children out of school in that state, 66,000.—Sixteen hundred teachers, say the committee, are wanted to give that State a system of common schools. Ohio has upward of 100,000 children destitute of instruction. Indiana is estimated to contain 80,000 children of suitable age to attend school, who have no means of instruction, and upwards of 18,000 adults that can neither read nor write. Illinois has perhaps 50,000. Added to this mass of mind in the rising generation, there is a considerable part of the adult population wholly uneducated. Now consider the bearings which these facts have upon the success of the gospel, and the economy of benevolent effort in behalf of the West.